Antiochus of Athens

The Thesaurus

Translated
by Robert Schmidt
Edited
by Robert Hand

Project Hindsight
Greek Track
Volume II-B

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The Golden Hind Press

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Introduction by Robert Hand

The most regrettable thing about this work is that it is incomplete. He was apparently one of the most important and influential of the ancient astrological authors and all we have of him are the fragments translated here, incomplete and in some cases not clearly his. To make matters worse, his *Thesaurus* is one of those rare ancient works, a genuine reference book, something we badly need, if we are to attain a complete knowledge of ancient astrology.

We have no idea how extensive the original work was, but it appears to have been something on the scale of Wilson's *Dictionary of Astrology* or DeVore's *Encyclopedia.* In our own work on the ancient Greek material, these fragments have been most useful in defining terms that were unclear when used by other authors, who apparently assumed an easy familiarity with Greek astrological terminology on the part of their readers. Having no such easy familiarity, Antiochus has been invaluable to us, as we believe he will be to our readers. At some point in this project we expect to create a glossary of ancient, medieval and renaissance astrological terminology. For the ancient Greek part, at least, we will be relying heavily on the *Thesaurus.*

The highlights and significant parts of this work are almost too numerous to mention. For example, we have aspects *in mundo* clearly described with calculation methods[1]. We have precise definitions of terms that are not clearly defined in modern astrology such as 'affliction[2].' We have extensive material on the applications of the Moon and their effects in electional or katarchic astrology[3]. And among the most significant items that we have in this work, are descriptions of the ways in which the various types of aspect relationship are used. As we saw in Paulus[4] the Greeks distinguished between aspects measured clockwise and aspects measured counterclockwise in the zodiac, and

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[1] See section I.15.

[2] See section I.27. [RH]

[3] See section II.1 [RH]

[4] See the **General Note** in Paulus on *schēma.* [RH]

used them differently. Of particular interest is the concept of the 'hurling of rays' in which a planet aspects another planet clockwise (into the preceding signs). In Antiochus we see several examples of how this is used and when it is sigificant[1]. In several instances the 'hurling of rays' is important in situations in which modern astrologers would make no distinction between aspects forward into succeeding signs or backwards into preceding signs. This is another one of those concepts in Greek astrology, like sect, which, if the teaching is correct, could have a powerful effect upon the practice of modern astrology. There is also more material on sect and what reinforces sect positively and negatively.

The list could go on. However, there are two things which I believe that the reader should notice. The first concerns the fine distinctions that Antiochus and other Greek authors make between astrological relationships that we would be inclined to group together, the aspect relationships, for example. The second is that these subtle distinctions usually arise out of some kind of first principle. These first principles may not be stated, but one can see them at work, if one looks carefully. We hope in later works to lay these principles out clearly so that all can see them for what they are, the basis of the theoretical foundations of astrology. When our authors give us delineations of astrological combinations, they are not giving us data to memorize unthinkingly. They are giving us samples of the working out of basic principles. This needs to be stressed lest we acquire modern "authorities" who simply go about citing chapter and verse without understanding the principles beneath what they cite. The study of the astrology of India suffers particularly from this tendency. I believe that when we understand the bases of Greek astrology, we will also have the key to understanding the bases of Indian astrology.

Note— All of the footnotes in this book are by the translator, Robert Schmidt, unless initialed RH in square brackets. [RH] indicates a note entered by your editor.

[1] See sections I.21, I.23, I.27, I.36 and I.41. [RH]

Introduction by Robert Schmidt

The present translation has been made from two sets of excerpts edited in the *Catalogus Codicum Astrologorum Graecorum*. The first set was excerpted from Rhetorius' large compendium (no longer extant in its entirety), and Rhetorius had himself made these excerpts from a *Thesaurus* (or Treasury) of Antiochus. This set of excerpts was edited in Vol. I, p. 149 ff. by F. Boll. Many of the entries in this collection were apparently taken over almost verbatim by Porphyry in his Introduction to the *Tetrabiblos*.

The second set of excerpts (from Vol. III, p. 107 ff. also edited by F. Boll) is identified as being from the same *Thesaurus* of Antiochus. However, the sequence of excerpts seems to be broken with apparent excerpts from another works or works inserted. Most of these insertions are attributed to Heliodorus by the modern editor. A few of the sections are of doubtful authorship. We have translated those that the editor has attributed to Antiochus with some certainty.

As the reader will quickly determine for himself, these excerpts cannot all be in the original state that Antiochus wrote them. There are numerous editorial remarks by Rhetorius and others right in the text, references to Paulus and other astrologers later than Antiochus, and locutions that betray the hand of Byzantine paraphrasers of later centuries.

From this portion of Antiochus' *Thesaurus* we can infer something of the extent and specificity of the Hellenistic technical astrological terminology. Almost every imaginable relationship of aspect, dignity, and place seems to have been defined or characterized. Had each of these relationships actually been studied for their astrological significance, or is it just the result of astrological theorizing?

It is also becoming increasingly clear that many passages in the writings of Ptolemy and other astrologers are not written vaguely, metaphorically, or poetically, but instead employ a precise language that conveys very specific instructions for relating the stars and the sky.

But these excerpts should also alert us to the fact that this technical terminology is not always univocal. Like Book Delta of Aristotle's *Metaphysics*, this *Thesaurus* could have been subtitled "Things said in many ways." Consult the entry about 'spear-bearing,' where there are four, quite different, technical meanings associated with this word. And it is clear that in other astrological texts, we will often have to select the

proper meaning of these terms through context, because, consistent with general Greek practice, the writers often left this task to the reader.

This tension between the concrete and the equivocal is also an issue in the delineation material that we have been translating. On the one hand, the Greek manner of writing is so concrete that instead of referring collectively to the native's "licentiousness," it will say that he is prone to "licentiousnesses," that is, individual licentious acts. It seems so natural for us to translate these abstract plural nouns by singulars, and this has often been done in the present translation.

Yet this usage may be more than just a mannerism on the part of the Greeks. It may have to do with their whole way of aiming their minds, and regarding the world. For, consider that the most important Greek philosophical term *'ousia,'* which is often translated as 'Being,' is just such an abstract noun (formed from *'ousa,'* the feminine participle of the verb to be). Literally, it should be translated as 'beingness.' But each and every individual sensible thing is a 'beingness' in the Aristotelian philosophy. So the whole world is populated by many 'beingnesses.' The mere fact that this language sounds so strange to us is an indication that we do not think the same way. Are we missing something by being so "modern" in our translation of 'licentiousness,' and other such words?

In the lists of key words and phrases in the delineation material we run into another version of this problem. It is often impossible to tell if something concrete is intended. When the word *'euphuēs,'* is used, which fundamentally means 'well grown,' it may often mean either 'of good mental disposition' or 'of good figure.' Or when the word *'apodēmia'* is used, which fundamentally means 'being away from home,' it might have the sense of 'traveling abroad,' or of 'being in exile.' The astrologer does not specify. So the question is: Does he have one of these concrete meanings in mind? Or is he referring to some general character? Or does he intend some symbolic astrological structure? All of the above? None of the above?

What little we know about Antiochus of Athens comes from references to him by other authors. We have no direct information[1]. From the

[1] This account is derived largely from Frederick H. Cramer, *Astrology in Roman Law and Politics*, American Philosophical Society, Philadelphia, 1954, pp. 187, 188. [RH]

authors that he cites and the ones that cite him, Antiochus of Athens lived in the second half of the Second Century C.E., after Ptolemy, before Antigonus of Nicaea.

It is clear from the references to him by later astrologers that Antiochus was among the most influential of the ancient astrologers. This resulted in his being quoted and excerpted by several later authors. Among these were the Anonymous of 379 (see our edition of this work), Hephaestion of Thebes, the "Palchus" fragments[1], Firmicus Maternus[2], Porphyry and Rhetorius. Otherwise we would have nothing of his writings at all. Rhetorius (c. 500 C.E.) copied the most extensive sections of Antiochus and most of the material translated in this volume comes from Rhetorius[3].

General Note

In general this translation uses the same technical vocabulary as the Paulus and the Anonymous. For example, for one planet "to look ahead" at another is a precise technical term. See the section on **Translation Conventions** in this volume.

To the best of our knowledge, this is the first translation of the fragments of the Thesaurus of Antiochus of Athens into any modern language.

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[1] As of Cramer's writing it was believed that there was a highly influential author of about 500 C.E. named Palchus. Subsequent scholarship has revealed that there was no such astrologer. The fragments attributed to him are either miscellaneous fragments of Greek writers, translated from Greek to Arabic back to Byzantine Greek, or works originally written in Arabic and translated into Byzantine Greek. The name Palchus comes from the Iranian city Balkhi from which came, Abu Ma'shar, one of the most important of the Arab Era astrologers. The fragments attributed to "Palchus" apparently came from Balkhi. [RH]

[2] Latin author, *fl.* 330-354 C.E. wrote the *Matheseos libri VIII.* This work has been translated by Jean Rhys Bram, *Ancient Astrology: Theory and Practice*, Noyes Press, Park Ridge N.J., 1975. [RH]

[3] This brief biographical segment was written by the editor. [RH]

Explanation and Statement of the Whole Astronomical Art
From the *Thesaurus* of Antiochus of Athens

Part I[1]

Prooemium

Why did we start the twelve *zōidia*, which are circular in form, from Aries, and not instead from Cancer where the cosmic *Hōroskopos* took place; nor from Leo as from the solar *zōidion*? Why was Aries, the place of Ares, honored above the two lights? We say, then, that since the ancients made the twelve *zōidia* corporeal in accordance with the parts of man, beginning from Aries, calling it the head, Taurus the neck and so forth in succession up to the feet, they began from Aries, in order to begin from the more dominant part that signifies the brain and all that appertains to the head. And for another reason: because they formed the ages of man in relation to the tropics by starting from the spring *zōidion*, that is, from Aries. For, the spring signifies the suckling, the summer youth, the fall middle age, and the winter old age.

These are 4 *zōidia*, then, and they are called tropical, and there are 4 solid ones, and 4 bi-corporeal ones. Tropical *zōidia* are so called from the fact that when the Sun comes to be in them, the turnings[2] of the air undergo a change. For example, when it comes to be in the tropical *zōidion* Aries, it ushers in the spring and equipartite[3] turning, and from then on the air becomes [finer], and the day lengthens from the equal hours. When it comes to be in the solid and spring *zōidion* Taurus, it

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[1] The numbering of the sections in Part I is directly from the original text. The numbering in Part II has been provided for reference purposes by your editor. [RH]

[2] *tropē*. The word 'tropical' comes is directly related to this word, which simply means 'turning.' In this section it is used in four different ways. There is the 'turning' of the Sun in its course to go southward or northward. There is the 'turning' of the balance of day and night. There is the physical 'turning' of the air mass. And there is the 'turning' of the temperature, where it changes "direction" and begins to become hotter or colder. These are all related to each other in the text.

[3] *isēmerinos*. This refers to the equal night and day of the equinoctial times.

makes the air calmer and unchangeable, while it increases the day even more. When it comes to be in the bicorporeal *zōidion* Gemini, it makes the air ambiguous, and makes a commixture of in between spring and summer, while it increases the day even more. In this tri-*zōidion*, then, the spring, which is air, is completed.

Again, when the Sun comes to be in the tropical *zōidion* Cancer, it ushers in the summer turning. The air starts to become warmer, and from then on it subtracts from the magnitude of the day and adds to the magnitude of the night. Again, when it comes to be in the solid and summer *zōidion* Leo, it makes the air calmer and unchangeable, still subtracting from the magnitude of the day and adding to the magnitude of the night. Again, when it comes to be in the bi-corporeal *zōidion* Virgo, it makes the air ambiguous and makes a commixture in between summer and fall, while it further increases the night and shortens the day. In this tri-*zōidion*, then, the summer, which is fire, is fulfilled.

Again, when the Sun comes to be in the tropical *zōidion* Libra, it ushers in the fall and equipartite turning, and from then on the air is turned to the colder. The night now lengthens from equal hours. Again, when it comes to be in the solid *zōidion* Scorpio, it makes the air calmer and unchangeable, still subtracting from the magnitude of the day and adding to the magnitude of the night. Again, when it comes to be in the bi-corporeal *zōidion* Sagittarius, it makes the air ambiguous and makes a commixture in between fall and winter. And it further subtracts from the magnitude of the day, and adds to the magnitude of the night. In this tri-*zōidion*, then, the fall, which is earth, is fulfilled.

Again, when the Sun comes to be in the tropical *zōidion* Capricorn, it makes the winter turning. And from then on the air is turned to the more wintry; and the day starts to increase, while the night starts to leave off. Again, when it comes to be in the solid and wintry *zōidion* Aquarius, it makes the air of winter calmer and unchangeable, by subtracting from the magnitude of the night having added to the magnitude of the day. Again, when it comes to be in the bi-corporeal *zōidion* Pisces, it makes the air ambiguous, and makes a commixture in between winter and spring, by subtracting from the magnitude of the night having added to the magnitude of the day, to equipartite hours. In this tri-*zōidion*, the wintry air, which is water, is completed.

1. Concerning the Masculine and Feminine *zōidia* and the Places and Stars that Become Masculine and Feminine

There are six masculine *zōidia*: Aries, Gemini, Leo, Libra, Sagittarius, Aquarius. And there are six feminine *zōidia*: Taurus, Cancer, Virgo, Scorpio, Capricorn, Pisces.

The places from the Midheaven to the *Hōroskopos* are masculine, while the places from the *Hōroskopos* to the subterraneous pivot point are feminine. Again, the places from the subterraneous pivot point to the setting pivot point are masculine, while the places from the setting pivot point to the Midheaven are feminine. Of the 4 quadrants, then, two become masculine, and two become feminine.

Again, the stars the Sun, Kronos, Zeus, Ares, and Hermes are masculine, while the Moon and Aphrodite are feminine. These stars sometimes become masculine, other times feminine. They become masculine when they happen to be morning risers in relation to the Sun; that is, when they happen to be in the *zōidia* preceding the Sun at least 15 degrees away from it. But they become feminine when they happen to be evening [risers] in relation to the Sun, being at least 15 degrees away from it. Again, the stars which happen to be in masculine *zōidia* and are northern become masculine. But they become feminine when they are in feminine *zōidia* and southern. Again, the stars which happen to be in masculine quadrants (from the Midheaven to the *Hōroskopos*, and from the subterraneous pivot point to the setting one) become masculine. But those in the feminine quadrants (that is, from the *Hōroskopos* to the subterraneous pivot point, and from the setting pivot point to the Midheaven) become feminine[1].

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[1] If one were to take preceding paragraphs literally, they would appear to be contradictory. Planets seem to be inherently of one sex or another, but yet change sex when they are placed differently. There is a simple and probable solution. All planets are inherently masculine or feminine. According to most other writers Mercury changes its sex according to placement, but these same writers make Mercury a triplicity ruler in a masculine (and diurnal) triplicity. Antiochus makes Mercury masculine. Mercury would seem to be very close to neutral with a slight tendency toward the masculine.

However, the inherent sexuality of each planet can be reinforced or, alternatively, overcome by the sexual polarity of the placement. The most masculine energy would be signified by a masculine planet in a masculine

The stars which become masculine in the inherently masculine[1] *zōidia* or the inherently masculine quadrants contribute to masculine births. For, they make those have the masculine nature in themselves wilful and daring. But they make women undignified, shameless, daring, insubordinate, masculine in relation to intercourse, or masturbators. The stars which are feminine by their phases, *zōidia*, and quadrants, make men soft, fainthearted, cowardly, fearful of everybody, effeminate and entirely castrated, or those who do the work of women. But it makes women with downcast eyes, modest, considerate, dignified, obedient to men, and those who perfectly learn the customs of women.

And we have said these things concerning the stars which rise in the morning or the evening. For, those of the stars which have come to be setting or retrograde[2] are inactive and weaker and irregular in relation to what they do, except for those stars which are in the heart.

And those stars are said to be in the heart[3] which travel in company[4] with the Sun, either on the same degree, or beside it. None of the ancients was aware of this phase, but we record it after having tested it, since Ptolemy calls this phase "synodic," though he has not

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quadrant in a masculine sign, the most feminine energy by a feminine planet in a feminine quadrant in a feminine sign. A masculine or feminine planet situated in places of opposite sexual polarity can be changed into that opposite polarity, although one might expect symbolic tension to result. [RH]

[1] *ērrenōmenos*. This is the perfect participial form of the present verb form we have been translating as 'become masculine.' The perfect participle in Greek does not refer to time so much as the completion of an action. We might say here that the *zōidia* or quadrants have so perfectly become masculine that they *are* masculine.

Accordingly, it would seem to indicate here that the cited *zōidia* and quadrants are inherently and immutably masculine or feminine, while the planets can assume a masculine or feminine cast.

[2] *aphairetai*. Presumably these means subtractive here, as in subtractive in numbers.

[3] This is approximately the same as 'cazimi.' [RH]

[4] *sunodeuō*. That is, are conjunct it. The term 'synodic' derives from this word.

spoken of its activity.

2. Concerning the Sect of the Stars

For diurnal births, the sect leaders are the Sun, Kronos, Zeus, for nocturnal births, the Moon, Aphrodite, Ares. For, Hermes becomes common in relation to the sects. And the Sun, Zeus, and Aphrodite are held to be benefics; while Kronos and Ares are held to be malefics. For as common, Hermes is good with the good planets, and becomes malefic with the malefics. But concerning the benefics and malefics, they said that they are "so-held[1]," since when the malefics are well situated in phase, sect, and place for a certain birth, they often magnify the fortunes; while if the benefics are badly situated, they hinder them. For Dorotheus spoke on this heading, saying: For, three-sided[2] evil-workers are dulled; and a star is not yet base when it should be found in a good place; and a place is not bad when it bids welcome to a good one[3].

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[1] That is, it is partly a matter of convention to divide the planets into benefic and malefic. It is not an inherent quality. [Additional by RH] This seems to be an early recognition of an idea that is considered quite modern, that no planet is inherently benefic or malefic, although it is not clear that the will of the individual has anything to do with it. Iamblichus in his work, *On the Mysteries*, addresses this same issue in a discussion of "how some of the Gods are beneficent, but other malefic." Iamblichus asserts that all divine powers (including planetary) are good in themselves and descend to us "with invariable sameness for the salvation of the universe. . ." But this world "participates of them [i.e., divine powers] according to its own proper nature, and not according to their [i.e., the gods'] power." And further on "Hence they are absurd. . . who ascribe depravity to the celestial bodies, because their *participants* [italics mine] sometimes produce evils." Iamblichus, *On the Mysteries*, trans. Thomas Taylor, Wizards Press: San Diego, 1984, pp. 68-69.

[2] Aspect or the three dignities?

[3] This quote from Dorotheus was originally in verse.

3. Concerning the Mixture[1] of the 12 *Zōidia*

We have found Aries to be fiery; Taurus, earthy; Gemini, airy; Cancer, watery. Again, we have found Leo to be fiery; Virgo, earthy; Libra, airy; Scorpio, watery. And again, Sagittarius, fiery; Capricorn, earthy; Aquarius, airy; Pisces, watery. So that the trigon Aries, Leo, Sagittarius is fiery; the trigon of Taurus, Virgo, Capricorn earthy; the trigon of Gemini, Libra, Aquarius airy; the trigon of Cancer, Scorpio, Pisces watery.

This was not said aimlessly by the ancients. For, since everything material is composed from these 4 elements or bodies, it is necessary that man, as participating in the same nature, also share in these elements. And they assigned the four pivot points of the birth in accordance with the four mixtures[2] of these 4 elements[3], thusly: If Aries should mark the birth-hour, this is a fiery *zōidion*; and if Capricorn should culminate, this is an earthy *zōidion*; and if Libra should set, it is an airy *zōidion*; and if Cancer should happen to be in the subterraneous pivot, the mixture will be best. Again, if you should seek the post-ascensions and the declines of the pivots, you will find them to lie analogously in accordance with the four elements.

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[1] *krasis*. A general word for combination or blend. It is also used for the mixture of different natures into one, as in the correlation of the fixed stars to a mixture of pairs of planets.

[2] The word 'krasis' or 'mixture' is used in Aristotelian tradition to refer to the mixture of primary qualities in the elements, hot and dry, cold and wet, etc. [RH]

[3] This represents four different ways that the elements can be arranged on the four pivot points, assuming, of course, that one is using either equal or sign-as-house houses (*topoi*).

4. Concerning *zōidia* which Are Rough[1], Dull-white[3], Itch-causing, or Eruptive

When the Moon is afflicted in Aries, Cancer, Scorpio, Capricorn, or Pisces, it makes itches, scaly or dull-white leprosy, or skin-eruptions. This is not only true for the Moon, but also when the Lot of Fortune or the Lot of Divinity happens to be in these *zōidia*, being contemplated only by malefics. And they also make those who are born humpbacked.

5. Concerning the Licentious *Zōidia*

Licentious and malefic are Aries, Taurus, Capricorn, Pisces, and Libra too in part. You will find out more detail concerning these in what lies ahead.

6. Concerning *zōidia* which Are Harmful to the Eyes

zōidia which are harmful to the eyes are Taurus by means of the Pleiades, Cancer by means of the nebula, Scorpio by means of the sting, Sagittarius by means of the point, Capricorn by means of the spike, Aquarius by means of the pitcher, and Leo in part. And you will find out more detail concerning these in what lies ahead.

7. Concerning Exaltations and Depressions

Having spoken, then, accordingly of the entire physical commixture of the *zōidia*, we will come to the causes of the exaltations, depressions, and contrarieties of the stars. Why is it that where the Sun is exalted, there Kronos is depressed; and where Kronos is exalted, there the Sun

[1] Rough (*leprōdēs*) and dull-white (*alphōdēs*) are general adjectives derived from the appearance of leprosy, but which could be applied to the *zōidia* themselves. A doctrine of correspondence is evidently behind this; yet the context is also causative.

is depressed? We say that it is because the Sun is the storehouse[1] of fire and light, and is the master of the day; while conversely, Kronos, signifying the darkness, is cold[2]. Then, at the place where the light of day is exalted, there the darkness and the night is depressed, and that which is cold is warmed. But at the place where the darkness is exalted, there the light is depressed and the day becomes shorter.

And again, why is it that at the place where Zeus is exalted, there Ares is depressed; and where Ares is exalted, there Zeus is depressed? We say that it is because Zeus is the overseer[3] of the life-breath and abundance, while Ares is the overseer of death[4]. Then, at the place where the life-breath increases, there the bringer of death is depressed; and where death increases, there life is depressed.

And again, why is it that at the place where Aphrodite is exalted, there Hermes is depressed; and where Hermes is exalted, there Aphrodite is depressed? We say that it is because Hermes is the master of arguments[5], while Aphrodite is the overseer of desire and intercourse. Then, at the place where the intellectual[6] increases, there the desire and the pleasurable in intercourse is depressed. And where the appetitive and pleasurable is exalted, there the intellectual is depressed.

And again, why is it that at the place where the Moon is exalted, there nothing is depressed;, and where the Moon is depressed, there

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[1] *tameion*. Guardianship metaphor.

[2] We have an apparent contradiction here. If Saturn is diurnal then why does it signify darkness? According to Ptolemy in the *Tetrabiblos* Book I.7 (Robbins trans.) Saturn is diurnal precisely because of this. Saturn needs the heat and light of day in order to overcome its inherently malefic, cold and dry qualities. [RH]

[3] *ephoros*. More guardianship.

[4] The Mesopotamian deity which was originally assigned to the planet Mars was Nergal, the god of war and death. [RH]

[5] *logoi*.

[6] *to logikon*.

nothing is exalted? We say that it is because the Moon is the fortune of all. And he whom fortune exalts, no one may depress; while he whom fortune depresses, no one is able to be exalt[1].

8. Concerning the Contrarieties[2] of the Stars

Why is it that the houses of the Sun and the Moon are contrary to the houses of Kronos? We say that it is because the Sun and the Moon are the lights of the cosmos, while Kronos is the master of darkness. Whence light is always contrary to darkness, and darkness to light. Again, why is it that the houses of Hermes are contrary to the houses of Zeus, and the houses of Zeus to the houses of Hermes? We say that it is because Zeus is the overseer of possessions and abundance, while Hermes is always the master of arguments. The intellectual faculty, then, is always contrary to, and looks down upon, the desire for possessions, and abundance is contrary to what is intellectual. Then again, why is it that the houses of Ares are contrary to the houses of Aphrodite? We say that it is because Aphrodite is the overseer of every desire and delight and pleasure, while Ares is the overseer of every fear and war and passion[3]. The delightful and appetitive and pleasurable, then, is contrary to the terrible and passionate and polemical[4].

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[1] It is apparent that the planets are opposed in exaltation and depression in the manner of contrary qualities, like hot and cold, wet and dry, which in the sensible world are constantly turning into one another. More of the one is less of the other. For example, hotter is tantamount to less cold, and vice versa. These represented the principle of the Limitless in Plato's *Philebus.* But compare the kind of opposition in the next section.

[2] *enantiōma.* The word simply means contrary. From context, the modern astrological equivalent is evidently "detriment." This concept was not used in Paulus, nor in Ptolemy as far as we can tell.

[3] *thumos.*

[4] We have used the term "contrariety" here to pick up an Aristotelian subtlety. For him, contrariety is complete difference, unlike the contrary qualities referred to in the preceding section, which can turn into one another. Notice that in his analysis here Antiochus uses dark and light to contrast Kronos

But that this is so, it is also necessary to judge thus in accordance with the truth: That the natures of the stars, in respect to their configurations, are in every heading. For, why does Ares together with Aphrodite produces adultery? It is not clear that every adultery is constituted by pleasure and fear, that is, from Ares and Aphrodite. For again, see Aphrodite consorting with Kronos, how it makes those so born without seed, unfortunate in children, sordid, or unmarried, by mixing the natures of both. You will find the cause as follows: since Kronos happens to be cold and dry in nature, and, even though one of those mentioned earlier is cold and dry, that which is pleasurable and fertile is breath[1], how will he become one who bears children or will have an unsordid marriage through what is elderly or sordid in the nature of the star[2]?

9. Concerning the Sect of the Trigonal Masters[3]

Of each trigonal side, then,—I mean by a trigonal side that which is counted through 5 *zōidia*; for example, from Aries to Leo, and from Leo to Sagittarius, and from Sagittarius to Aries there are 5 *zōidia*, and

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with the Sun, whereas above he used hot and cold. Since contrarieties cannot turn into each other, their opposition creates a certain kind of tensing and relaxing, which in the Platonic tradition gave birth to entirely new beings, not merely different blends of qualities.

That the two kinds of opposites, exaltation and depression, rulership and contrariety, should have been analyzed in these terms not only helps to get a clearer idea of how these two sets of dignities (and their opposites) were understood and distinguished by the Greek astrologers, but represents a quite high degree of philosophical sophistication.

[1] Presumably, the breath, being air, is here hot and wet, contrary to the qualities of cold and dry. These seem to take for granted the Aristotelian elements and not the Stoic elements. [Additional by RH] Of course this assumes that breath actually is a reference to the element air.

[2] The entire analysis in this second paragraph only makes sense if we make the distinctions mentioned in page 9, note 4 above.

[3] i.e., triplicity rulerships. [RH]

they produce a trigonal side or line of 120 degrees in the zodiacal circle. For three times one hundred twenty results in 360 degrees, which are the number of degrees that the whole zodiacal circle has.—of this trigonal side, then, the Sun has mastery by day; Zeus has mastery by night; and Kronos is the third and common master of these. Again, Aphrodite has mastery over Taurus, Virgo, and Capricorn by day; the Moon has mastery over them by night; and Ares is the third and common master. Again, Kronos has mastery over Gemini, Libra, and Aquarius by day; Hermes has mastery over them by night; and Zeus is the third and common master. Again, Aphrodite has mastery over Cancer, Scorpio, and Pisces by day; Ares has mastery over them by night; and the Moon is the third and common master. And you will find the uses and the effects of these trigonal masters in the sections ahead.

10. Concerning the 36 Decans and the Stars Co-rising with Them and the Faces

Although the zodiacal circle had been cut into 12 sections, that is, into 12 *zōidia*, the ancients set down another 36 sections, which they called decans. And they apportioned these out by *zōidion* so as to rule over ten degrees, whence they are called decans. The aforesaid stars which co-rise in the zodiacal circle underlay[1] these decans, and they have the faces of the 7 stars, which faces have a sympathy for the stars lying upon them[2].

For example, suppose that the Sun is at ten degrees in the first

[1] *hupokeimai*. In a philosophical context this would mean to underlie something as a substratum in which something else may inhere. And we have translated it with that sense. But it might mean less specifically that the co-rising stars were simply assigned or allocated to these decans.

[2] Whatever the exact sense of note 1 above, this passage seems to imply that it is the extra-zodiacal stars co-rising with the regions of the ecliptic that constitute the decans themselves. They might be thought of as an entity analogous to a *zōidion*. But whereas the closest relationship of a planet to a *zōidion* is one of rulership or exaltation, the closest relationship of a planet to a decan is one of "countenance," or face. This might also lead us to speculate on an extra-zodiacal source for the boundaries.

decan of Aries, in the face of Ares. Since, then, we have found that the Sun signifies the matters of the soul, you will find the soul of this manly spirit to be irascible, delighting in battle, arms-loving, and the like. But again, suppose that the Sun is at 20 degrees in the second decan of Aries, in the face of the Sun; it signifies that such a manly spirit is bright in his soul, a lover of fame and of honor and not at all delighting in battle. But again, suppose that the Sun is at 30 degrees in the third decan of Aries, in the face of Aphrodite; it signifies that this manly spirit is feminine-souled, of the female type, shameful, lecherous, and the like. See how in one *zōidion* three differentia have been exemplified for the matters of the soul alone[1].

[In the original there is inserted at this point a list by Teucron the Babylonian on the signs and decans.]

Teucron the Babylonian has set out these things quite well. We will make our comments by degree as follows.

One must know that each single *zōidion* has three decans, while each of the decans has been allotted ten degrees. The Sun spends 24 hours in each degree, or one night and day.

In the 1st decan of Aries, it makes dangers, treacheries, fluxions. In the 2nd decan, it makes those who are wealthy and held in esteem, except that they are liable to die suddenly. In the 3rd decan, it makes disease, tumults, misery in youth, but good cheer in old age.

In the 1st decan of Taurus, it makes the native wealthy from someone else and esteemed. In the 2nd decan it makes youth full of hardship and those who quickly escape dangers. In the 3rd decan, it makes soldiers, those who procure with ease, who are steadfast, who are organizers, and long-lived.

He who has married in the 1st decan of Gemini will not be fortunate, will not be devoted, and will be grieved about children. In the 2nd decan, he will not have a devoted marriage, but he will [gives signs of the endurance of armies]. In the 3rd decan, it makes those who are wealthy, held in esteem, leaders, except that they are liable to die suddenly.

In the 1st decan of Cancer, it makes those who take part in public

[1] The first two paragraphs in this section are found almost verbatim in Porphyry's *Introduction to the Tetrabiblos*.

affairs, and they will be grieved about children, those who are deeply grieved in youth, but who become most fortunate in old age. He who has married in the 2nd decan of Cancer will [have a rich dowry] and will be benefitted by other peoples things, and he will be aggrieved by his wife. In the 3rd decan, the native will be smooth-tongued and deeply grieved in youth, but will be gladdened in old age.

In the 1st decan of Leo, it will make those who lead and are wealthy and find the way to their goal, and who bury their wife first. In the 2nd and 3rd decan it makes meanness and produces hardship and [destroys] him who lives abroad.

In the 1st decan of Virgo, it makes dangers, and those who are born will quickly become orphans. In the 2nd and 3rd decans, it makes good fortune and they are made rich by female connections; except that they are aggrieved in their parents and children.

He who is born in the first decan of Libra will be in danger in youth, but later he will gain by reason of [mines] and from discoveries. In the 2nd decan he will rich in quadrupeds, except that he will be liable to die suddenly. In the 3rd decan, he will undergo diseases and tumult in youth, but he will be gladdened in old age in many ways.

In the 1st decan of Scorpio, he will be helped by windfalls [hermaikos], and an heir of notable things is brought to light. In the 2nd decan, he will undergo dangers in youth. He who is born in the 3rd decan will be a soldier, will live many years, will bury his wife first, and will be wealthy in his old age.

He who is born in the 1st decan of Sagittarius will not [take pains] in a wife, and will be grieved about children. In the 2nd decan, his life will be lived free from pain, except that he will end it with strangers. In the 3rd decan, it makes those who are rich and held in esteem, and he will receive an inheritance from a woman.

In the 1st decan of Capricorn, it makes those who take part in public affairs, and they will be grieved about children, and they will be in danger in youth, and will be fortunate in old age. In the 2nd decan, it makes those who are useful and those who are helped by the things of others. In the 3rd decan, he will become acute, glib-tongued, one who wastes his patrimony; he will be in misery in his youth, but he will be gladdened in his old age.

In the 1st decan of Aquarius, he will be good and changeable and accommodating to women. In the 2nd and 3rd decans, it makes those who are base, and depraved in youth—corrupters of things, involved in

matter and water[1].

He who is born in the 1st decan of Pisces will be worthless, involved in water, lying, except that he will be liable to die a sudden death. In the 2nd and 3rd decans it makes those who are fortunate and those who are helped by the things of others, and those who are fortunate in marriage and will be grieved in their children.

11. Concerning the Non-wandering Bright Stars and the Powers of those that Co-rise.

The type of the *zōidia* and of the co-rising stars has been constituted from the synthesis of the stars. There are among them, then, bright stars and faint stars and stars which are gloomier[2]. The ancients who observed these said that the brightest of these stars were of the first magnitude, the fainter stars of the second magnitude, while the gloomier stars were of the third magnitude, and following in this order they found them up to the sixth magnitude. They also said that these stars shared in the mixture of the planets, as we said earlier, and that and some of them happened to be in the zodiacal circle, some of them farther north than the zodiac, some of them farther south. Then, observing the brightest of these stars, they found 30 bright ones[3] which happened to be of the first and second magnitudes. If, then, these should be found to have the same degree as the *Hōroskopos* or the Midheaven, or they should form a figure with the Sun or the Moon or with some other star, they will alter the birth in accordance with the mixture which appertains to them. For example, if the mixture is benefic, the matters of fortune

[1] Matter and water appear to be corrupting influences. This does not appear to refer to an involvement with these as substances as such. See also the Pisces decans. [RH]

[2] *stugnoteros.*

[3] These 30 bright stars are the subjects of the *Treatise on the Bright Fixed Stars* by the Anonymous of 379 and Ptolemy's *Phases,* although the lists in the two works differ slightly. The first of these two has been published and released by Project Hindsight along with this treatise. Ptolemy's *Phases* will be translated and issued shortly by Project Hindsight. [RH]

will be better, but if it is malefic, worse[1].

12. Concerning the Boundaries according to the Egyptians and according to Ptolemy, and of the Bright and Shadowed Degrees

Again, the ancients, dividing each *zōidion* into half[2] regions and places, gave them the name 'boundaries,' but not in accordance with equal numbers of degrees, as we found for the decans, but with a different number according to another reason which they adopted in the perfect periods of the planets. (I mean the periods which you will find in what follows[3])

The degrees of the boundaries are themselves lying by *zōidion*. Some of them have been found for Zeus, others for Aphrodite, others for Kronos, and others for the remaining planets. Whenever, then, one of the stars should be found in the house of a benefic and in the boundaries of a benefic, [since it has a relationship to the birth], it has a beneficent effect on the fate. And if it should be found in the house of a benefic, but in the boundaries of a malefic, it lessens the good effect on the fate. But if it should happen to be in the house of a malefic, and in the boundaries of a malefic, it afflicts and dims the fate. The action of the boundaries, then, modifies the effect description[4] of the stars, just as has also been said for the faces of the decans.

Ptolemy, then, did not agree with the boundaries of the Egyptians. For this reason, I was compelled to make mention of them. But the boundaries of the Egyptians are only of help in their own effect-descriptions[5].

The bright, shadowy, and faint degrees do not have an insignificant

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[1] This entire section is found almost verbatim in Porphyry's *Introduction to the Tetrabiblos.*

[2] *hēmisus.* The significance of this word here is not clear. [RH]

[3] See section I.49.

[4] *apotelesmatographia. -ourgia. Cf.* with Paulus. Does not indicate chart.

[5] *apotelesmata.*

effect, if indeed the stars are found to be in the bright degrees. For this reason, I was also compelled to record these in the upcoming [sections][1].

13. Concerning the Ascensions of the 7 Zones.

Ptolemy recorded the ascensions of the 7 zones after making a precise investigation to the minute, and we have need of these in every genethliacal procedure just as he recorded in his Handy Canon[2].

The Egyptians and Valens recorded the 7 zones more roughly, but we [actually] have need of these in the co-risings of the *zōidia* and the stars for each zone, just as Valens said in his [apotelesmatics].

14. Concerning the Assignment of Body Parts of the *zōidia*

He has recorded the part-assignments[3] of man, those parts over which each of the *zōidia* and each of the planets has authority, through our knowing the injuries and sufferings which arise for man from the Lot of Fortune, the Lot of Divinity, the Lot of Injury, and their rulers. For it is in them that the injuries and sufferings are recognized for the most part.

Accordingly then, having said all the aforesaid, and after giving a clear explanation of them, I am recording [below] the manifest power of the figurations.

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[1] This entire section is found almost verbatim in Porphyry's *Introduction to the Tetrabiblos*.

[2] Usually refered to as the *Handy Tables*. [RH]

[3] *melothesia*.

15. Concerning Triangles, Squares, [Hexagons], and Diameters, and Those Which Have an Unconnected Relationship to Each Other After the Pattern of Diameters.

The differentia of the triangular, square, and hexagonal configurations are established. And the first and greater differentia [of all] is that being taken by degrees[1] in accordance with the Handy Canon of Ptolemy, as we have shown in what follows. The second is the temporal[2] differentia, which Antigonus and Phnaes the Egyptian and certain others have recorded, and they named an isosceles triangle of the ascensions of the *zōidia*. The third is the zodiacal or common and universal differentia, in relation to which we all are in doubt[3]. For, many times, when the Sun is in Leo about the 1st degree, while Zeus is in Sagittarius about the 5th degree, the triangle Zeus to the Sun was [propounded], the idle ones[4] were figurated with one another. For, they do not stand platically[5] within 120 degrees, nor have they occurred temporally within 120 degrees, not even ascensionally within 120

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[1] *moirikōs*. This must be the partile, or exact geometrical figuration, i.e., aspect. The aspect is being taken by degrees.

[2] This seems to be the ancestor of the modern mundane aspect, where the aspect is measured along the equator in right and oblique ascension, instead of along the ecliptic in celestial longitude.

[3] He appears to be addressing the question of the use of aspects by sign when they are beyond partile. [RH]

[4] *argoi*. 'Idle ones' refer to planets that are not related by figure.

[5] *platikōs*. Literally, broadly. This is evidently the zodiacal (*zōidiakōs*) figuration, i.e., aspect, by sign. Whereas the modern platic aspect (after Lilly and others) seems virtually identical to a geometrical aspect with orb, the ancient platic aspect seems to derive from the aspect between the *zōidia* themselves, now transferred to the planets. For example, any two planets within *zōidia* which are in trine, are themselves in platic or zodiacal trine. Does the teaching concerning application and separation apply to platic aspects, or to partile aspects, in which latter case it would be tantamount to the use of orbs?

degrees[1].

The triangular side, then, is always called zodiacal[2], which again had the activity[3], since neither the partile nor the temporal kept it together. Since, then we have recorded the partile triangular, square, and hexagonal side in what follows, through the Canon of Ptolemy, and we just now exemplified the zodiacal[4], we thought it necessary to record the temporal by means of an example. Suppose the Sun to be in Aries at the 1st degree in the zone through Alexandria; and suppose Zeus to be at the 2nd degree of Leo, Ares at the 5th degree. I will do as follows: The ascensional times of Aries are 21;40, the ascensional times of Taurus are 25, the ascensional times of Gemini are 28;20, the ascensional times of Cancer are 31;40. The ascensional times of the four *zōidia* become 106;40. In relation to 120 times, 13;20 are left over, which I find at about 11 1/2 degrees of Leo. For, doubling the 35[5] times, 70 times result. And by making 11 1/2 times these, I find 805 times, which I divide by sixty. 13;25 times result. I connect these with the 106;40 times. Together, 120;5 result. Thus, the 11 1/2th degree of Leo is found in the zone of Alexandria, producing an isosceles triangle with the first degree of Aries. And we say that Zeus is regarded both zodiacally and temporally by the Sun, while Ares is regarded zodiacally alone.

Since 21;35 times are left over in Leo, I add them to the second isosceles triangle as follows: the ascensional times of Leo are 21;35, the

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[1] The distinction betweem 'ascensional' and 'temporal' is not clear here. [RH]

[2] Again 'zodiacal' means aspect by sign. The sense of this text seems to be that only an aspect by sign is still in effect, i.e., platically. [RH]

[3] i.e., there is an effect from this. The general conclusion appears to be that aspects can occur partilely on the ecliptic, or by sign only, temporally, or by ascension. Any combination of the above has an effect, although it would seem that having more than one of these in effect at a given time is more powerful. [RH]

[4] Again by sign.

[5] The ascensional times of Leo. Antiochus uses the same values as Paulus and Ptolemy. [RH]

ascensional times of Virgo are 38;20, the ascensional times of Libra are 38;20. Together, they are 98;15. Again, in relation to 120 times, 21;45 are left over, which I find at about 18;37 degrees of Scorpio. For, by doubling the ascension of Scorpio, which is 35 times, 70 times result. And by making 18;37 times these, I find 1,305 times, which I divide by sixty. 21;45 times result, which I add to the 98;15 times. Together, 120 times result. Thus, 18;37 degrees of Scorpio are found to produce the second isosceles triangle to 11 1/2 degrees of Leo in the zone through Alexandria.

Again, since 13;15 times are left over from Scorpio, I add to these the third isosceles triangle. There are 13;15 times of Scorpio, 31;40 times of Sagittarius, 28;20 times of Capricorn, 25 times of Aquarius, 21;40 times of Pisces. Together, they are 119;55 times, which produce the isosceles triangle of the zodiacal circle. The 5 [degrees] left over in relation to the 120 times in the first triangle are ignored. And with the same method you will find the hexagonal and square sides which are called temporal[1].

16. Concerning Unconnected *zōidia* and Those Having Sympathy for One Another.

Zōidia which are unconnected, but have a sympathy for one another, are all the equally ascending *zōidia*, and those which are equally powerful and like-engirding. For example, Aries and Pisces, Gemini and Capricorn, Cancer and Sagittarius, Virgo and Libra, are equally ascending. Gemini and Cancer, Virgo and Aries, Libra and Pisces,

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[1] This section actually describes *in mundo* aspects of exactly the kind that Placidus made so much use of in his primary directions. The math is different but the end result is nearly the same. The principle difference is that the latitude of the aspecting planets is ignored, which is consistent with Greek practice. Notice also that the combination of "temporal" (to use Antiochus' term) and zodiacal aspects of the same kind seems to be regarded as reinforcing the effect of the aspect. Later on in post-Placidean astrology, the same practice is also to be found along with the opposite idea that an *in mundo* trine between bodies that are zodiacally in square or vice versa causes a change in the effect of the zodiacal aspect. This would not have happened very frequently at the more southerly latitudes where the Greek astrologers worked. [RH]

Sagittarius and Capricorn, are equally powerful. Taurus to Libra, Aries to Scorpio, are like-engirding. And the proximities of the other unconnected *zōidia* [have been] entirely useless for sympathy. This heading contributes to the co-ascension of the *zōidia* and the co-rising of the stars, and to the friendship and sympathy of men and women and parents and brothers and friends and slaves.

17. Concerning Sympathetic and Unsympathetic Squares

The *zōidia* which have sympathy for one another in accordance with a square zodiacal side are these: Taurus to Aquarius, and Leo to Scorpio through equal ascension. Again, Leo to Taurus and Scorpio to Aquarius through equal power. And Gemini to Virgo and Sagittarius to Pisces through like-engirding. All the other squares happen to be useless for sympathy. Every square side is constituted by 90 degrees, while the hexagon is constituted by 60 degrees; for, four times 90 is 360, and six time 60 is 360. And the diameter is constituted by 180 degrees; for, twice 180 becomes 360, which are the number of degrees that the whole circle has.

18. Concerning the Twelfth Parts of the Stars

The ancients set out the twelfth parts of the degrees of the stars in three ways. Paulus in his Introduction said to make the degrees which are equal to 13 times the degrees of the star, and to depart from the same *zōidion*, at 30 degrees apiece, and wherever the number should come down to nothing, the twelfth part of the star will be in that *zōidion*. But Dorotheus says in the 11th book to [make] the degrees by 12. And Ptolemy says in the 26th heading of the 1st book to depart with the degrees at two and a half per *zōidion*. By trial I found the method of Dorotheus to be more in agreement with that of Ptolemy. And I approve more of these methods—I mean of the multiplication by 12, and of that by two and a half. For thus the two methods leave off at the same *zōidion*, as in this example: The Moon happened to be at Taurus at the 25th degree. Making twelve times these, I found 300 degrees. I departed with these from Taurus at 30 degrees apiece, and it left off at 30 degrees of Aquarius for the filling up of the *zōidia*. Again, I departed

with these 25 degrees from Taurus at two and a half apiece. It leaves off in Aquarius for the filling up of the *zōidion* in respect of two and a half degrees. But if I make 13 times the 25 degrees, the number will leave off at the 25th degree of Pisces, and this difference itself amounts to much.

The method of twelfth-parts is a necessary matter for births. I laid down the effects of them so that no one should treat them incidentally.

19. Concerning *zōidia* that Hear and See One Another

The *zōidia* that hear and see one another are compared for exiles and dangers, for accusations and tidings at the same time, when the Moon is brought by counter-passage into relation to the star of Hermes or the benefics at the beginning of the [events] that are examined in relation to this part[1]. The *zōidia* that see one another are these: Gemini sees Leo, and Leo sees Gemini. Similarly also, those that hear one another are these: Scorpio hears Virgo, and Virgo hears Scorpio. And so on in order.

20. Concerning Looking Ahead

Having so distinguished these things, the preceding star is said to look ahead[2], or bear witness[3], to the succeeding star, either by hexagon, square, triangle, or diameter. For, as it is borne along, it departs in the direction of the preceding stars. For, the planets move with a motion that is the opposite of the *zōidia*. Yet, at the same time they run a special course and together are carried around it each day and night.

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[1] This is nearly identical to the sentence in Chapter 9 of Paulus' *Introductory Matters.*

[2] *epitheoreō.*

[3] *epimarturō.* It would appear that this verb is synonymous with *epitheoreō.*

21. Concerning the Hurling of Rays

The succeeding planet is said to hurl its rays[1] at the preceding planet in accordance with the aforesaid figures. For, the ray of its fire is carried to the preceding planets as this planet goes in their direction. For example, a planet in Aries looks ahead at a planet in Cancer. And the one in Cancer hurls its rays at the one in Aries[2].

22. Concerning Right and Left Sides

Right-side[3] figures are those in the preceding parts of the zodiac; left[4], the following. For example, Cancer is marking the birth hour at 30 degrees; Gemini is a right-side hexagon at the 1st degree; Taurus is a right-side square at the 1st degree; Aries is a right-side triangle at the 1st degree; and the whole hemisphere above the earth. Virgo is a left-side hexagon at the 30th degree; Scorpio is a left-side triangle at the 30th degree; and the whole hemisphere under the earth. Right-side figures, then, are all those that are in the preceding *zōidia*, no matter what part of the *zōidion* they are in; left-sided figures, those in the succeeding *zōidia*.

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[1] *aktinoboleō.*

[2] The concept of the "hurling of rays" is extremely important as we shall see in later sections. Many of the most important statements about aspects only apply to ones that fit the definition of "hurling of rays." [RH]

[3] *dexios.* Often translated as dexter.

[4] *aristeros.* Literally, 'better.' The left side was euphemistically called the "better" side to avoid bad luck. 'Sinister' would therefore not be the best translation, because it not a euphemism and has negative connotations.

23. Concerning the Spear-bearing of the Stars

There is spear-bearing[1] whenever a particular star, being in its own house or exaltation, hurls its rays[2] at a star which is in its own house or exaltation and which is upon a pivot point. For example, when Aphrodite is in Libra, and Kronos is in Capricorn, Aphrodite will have rays hurled at it by Kronos. Or again, when Kronos is in Libra, Ares will hurl rays at it from Capricorn; or instead of Kronos, at Aphrodite. Or again, Zeus from Sagittarius when Aphrodite is in Libra.

Or when the stars are lying contrariwise in relation to the *Hōroskopos* or the Midheaven, a diurnal planet in a diurnal birth will act as spear-bearer, while a nocturnal planet does this for a nocturnal birth, even if the spear-bearer as well as the planet being guarded should happen to be in another's house or exaltation.

Or whenever a light should be upon a pivot point in the *Hōroskopos* or the Midheaven, even if a star of the sect should happen to be in another's house, it will hurl rays at the Sun in relation to the pre-ascending degree, at the Moon in relation to the post-ascensional degree. For example, when the Moon is upon the *Hōroskopos*, Aphrodite will hurl rays from Virgo or from Libra.

And yet again, spear-bearing is said whenever, with the Sun or the Moon upon a pivot point, a star of the sect should act as spear-bearer.

24. Concerning Spear-bearing out of Sect

But they act as spear-bearers out of sect, whenever the diurnal planets should act as spear-bearers to the nocturnal planets, and the nocturnal to the diurnal.

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[1] See Paulus, Chapters 6 and 14 for his definition of spear-bearing. The term here seems to be quite different from the one in Paulus and the one in Ptolemy's *Tetrabiblos*, Book III.5. It seems to have a more general significance than merely being an attendant upon the Sun or the Moon. [RH]

[2] See section I.21 on 'hurling of rays.' [RH]

25. Concerning Harmony

The triangular and square spear-bearers are more harmonious; for, the hexagons act without restraint.

26. Concerning Position upon the Tenth Place

There is position upon the tenth[1] and superiority[2] whenever a [star] lying in the tenth place should be squared on the left-side[3]. Cancer will be the *Hōroskopos*. The stars in Aries, then, prevail over a star in Cancer. Another superiority is spoken of, whenever some star, which is actually in a place on the right, should look ahead at a star in a left-side triangle, square, or hexagon.

27. Concerning Affliction and Places in which No Dealings Are Made

Affliction[4] is spoken of whenever some star has rays hurled[5] at it by malefics, or is contained[6], or comes to be in application or in contact with a destroyer, or is opposed, or is ruled by a star ill-situated in the places in which no dealings are made (these are the sixth from the

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[1] *epidekateia*. This seems to mean being upon the tenth place.

[2] *kathuperterēsis*. Literally, being above or superior to.

[3] *euōnumos*. Literally, well named—another euphemism for left side.

[4] *kakōsis*.

[5] See section I.21 on 'hurling of rays.' [RH]

[6] See section I.41.

Hōroskopos, the third, the second, the eighth, and the twelfth)[1].

28. Concerning Places for Having Dealings

The places for having dealings are the four pivot points, the 2nd trigon, and the post-ascensions of the *Hōroskopos* and the Midheaven.

29. Concerning Being in its Proper Face[2]

Being in its proper face[3] is said whenever some star approaches the Sun or the Moon in just the same relation as its house to their houses, west in relation to the Sun[4], east in relation to the Moon[5]. For example, the Sun is in Leo, the Moon in Cancer, Aphrodite in Taurus. With the Sun being in Leo, it is known that it [Aphrodite] is in its proper face; for, it [the Sun] is in its own house and a masculine *zōidion*. If Aphrodite was in Taurus, it is likewise in its proper face when the Moon is in the east and in a feminine *zōidion*.

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[1] This is a more comprehensive definition that we see in modern astrology in which affliction is simply a square, or opposition from a malefic. In fact these two aspects are not essential to Antiochus' definition. Yet subsequent writings suggest that Antiochus definition is much closer to what the ancients meant by 'affliction.' [RH]

[2] This is the dignity that Ptolemy used instead of the more common dignity by "face", i.e., a planet's being in its own decan. [RH]

[3] *idioprōsopeō*.

[4] Occidental of the sun?

[5] Oriental of the Moon?

30. Concerning Participation

There is communion[1] whenever two planets should be present upon one *zōidion* or should border upon it[2], while it should happen to be the house of the one, the exaltation of the other[3].

31. Concerning Counter-resolution

There is counter-resolution[4] whenever the diurnal planets have the places of the nocturnal ones and the nocturnal planets the places of the diurnal ones. Or whenever stars lying upon the *zōidia* should have good dealings, while the rulers of the *zōidia*, not having dealings, should actually be in affliction.

32. Concerning Reciprocal Mastership

Stars are said to be masters of each other[5] whenever the exaltation of the one and the house of the other should be the *zōidia* in which the stars happen to be[6].

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[1] *metochē*.

[2] See section I.40.

[3] The Sun in Aries along with Mars in Aries would be an example of this. [RH]

[4] *antanalusis*.

[5] *despotai allēlōn*.

[6] This would appear to be a type of mixed reception as opposed to a mutual reception where planets exchange dignities of the same type. [RH]

33. Concerning the Ruler

A star is said to be the ruler whenever it should have more relationships of rulership in some one of the *zōidia*. I mean relationships of house, exaltation, trigon, boundary, phase, or configuration[1].

34. Concerning Contact

There is contact[2], or application in the most proper sense, whenever the faster star approaches to the slower, if it should not be more than three degrees distant from it.

35. Concerning Application

The contact of the Moon is application[3] whenever it should stay apart from the synodic[4] degree for the course of a day and a night.

36. Concerning Intervention

There is intervention[5] whenever a star should hurl its rays[6] onto the

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[1] This section contains an explicit statement that rulership and disposition are determined by the combined use of multiple dignities, not merely sign rulership as is the general modern practice. See page 30, note 3. There is no evidence that any kind of weighting system was used of the kind used by Arabic and Renaissance European astrologers. Each dignity seems to be considered equal. [RH]

[2] *kollēsis.*

[3] *sunaphē.*

[4] i.e., the degree of the previous new moon. [RH]

[5] *mesembolēsis.* Literally, a throwing between.

intermediate degrees of the application[1].

37. Concerning Surpassing

There is surpassing[2] whenever some one of the stars should pass by the degree of another star either bodily or by figure.

38. Concerning the Bond

The Moon is said to be carried under bond[3] whenever should come to be away from the Sun by 15 degrees. Freeing the bond is said whenever, after passing the Sun by, the Moon should be apart from the Sun by the same number of degrees. The same is also said for the Whole Moon. For, when it is 15 degrees before the Whole Moon, it comes to the bond. But when it stands apart after it, it frees the bond.

39. Concerning Void-Coursing

There is void-coursing[4] of the Moon whenever it is not applying to any planet, not bodily and not by figure[5].

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[6] Note that the intervention can be only from a planet that is in the succeeding signs in contrast to more modern usage. [RH]

[1] This is quite similar to 'prohibition' as used by Seventeenth Century English astrologers. The main difference is that only aspects from succeeding signs are allowed. [RH]

[2] *parallagē.*

[3] *sundesmos.* Also see Paulus, Chapter 35.

[4] *kenodromia.*

[5] This is our 'void of course Moon.' [RH]

40. Concerning Juxtaposition

There is juxtaposition[1] whenever stars should be within the same boundaries[2] either bodily or by figure, or should border[3] upon each other with respect to the boundaries of the same star[4].

41. Concerning Containment

There is containment[5] whenever two planets should have one mean

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[1] *homoroēsis*. Literally, to have the same boundary, border upon.

[2] *horia.*

[3] *ephoroō?*

[4] There appear to be three forms of juxtaposition described here. The first is simple enough. It consists of two planets within the same boundaries (in modern usage 'term'). The second is not so clear. It could be interpreted in either of two ways. First, the second planet makes an aspect to the first, such that the exact degree of the aspect point falls within the same boundaries as the the first planet. We will call this interpretation, II-A. The second interpretation could be as follows, that the second planet lies within boundaries with the same ruler as the first planet but in another *zōidion* that has a proper aspect relationship (i.e. opposition, trigon, square or hexagon) to the *zōidion* of the first planet. We will call this interpretation II-B.

The third usage, which we will call III, simply requires that the second planet be in boundaries ruled by the same planet that rules the boundaries of the first planet, i.e., the two planets have the same boundary lord. Usage III is so similiar to the usage II-B, that there would seem to be redundancy. For this reason, your editor favors usage II-A as the proper interpretation of the second usage of juxtaposition. However, your editor is not all certain that he is correct. We hope that future translations will clarify the matter. [RH]

[5] *emperischesis.*

[i.e., planet] according to any figure[1] whatever, with no other planet among those in the middle hurling rays within 7 degrees ahead or behind.

42. Concerning the Stars in Power

Each one of the planets is said to be in power[2] whenever it should happen to be in its own house, exaltation, boundaries, proper phase[3], configuration[4], or in some more vigorous[5] place of the

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[1] *kath' hoion dē pote schēma.* This language has consistently been used to refer to aspect relationships only, not any random angular separation. Therefore, what we have here is a situation in which two planets both aspect a third by the same aspect, such that the third is on or near the midpoint of the first two. In modern usage T-squares, bissected trines and grand trines would qualify as containments. The so-called "yod" configuration would not qualify because the quincunx is not among the ancient figures or aspects.

But there is something else about containment as defined here that makes it very different from any modern usage. If there is a fourth planet which aspects the third (i.e., middle) planet with a classical aspect or figure, and that aspect is within ± 7° of exactness and that fourth planet is in a sign that *succeeds* (see section I.21 on 'hurling of rays') the third or middle planet and the fourth planet is within the figure created by the two outer planets, the effect of containment is canceled or mitigated. Unfortunately we do know at this time what the effect of a containment is supposed to be. [RH]

[2] *en dunamei.*

[3] 'Phase' really is the word here. The reference would seem to be 'proper face' as in section I.29. However, the interpretation that is most probable is that this does not refer to face at all, but to the proper, i.e. of the correct sect, phase relationship to the Sun. This is not a standard recitation of the five essential dignities, whether Ptolemy's or anyone else's. [RH]

[4] *suschēmatismos.* It is not clear what this means. The use of this word meaning 'configuration' could refer to *idioprōsopeō* as in section I.29 or simply any kind of aspect. [RH]

[5] *eutonōteros*, from *eutonos*. Literally, well-toned or well-strung.

twelve-placement[1].

43. Concerning Chariots

Planets are in their own chariots[2] when they should be found in their own house, exaltation, or boundaries. And they rejoice at these places even if they are found under the beams of the Sun. For, the benefics augment the good things, and the malefics change to benefics.

44. Concerning how the Stars Rejoice

The stars Kronos, Zeus, and Ares are said to rejoice[3] when they are in the east and are being configured. But the Moon and Aphrodite when they are in the west. Moreover, Kronos, Zeus, and Ares rejoice when they are being figured in the quadrant from the *Hōroskopos* up to the Midheaven, and from the Descendent up to the Subterraneous place. But the Moon and Aphrodite in the alternate quadrants. Hermes rejoices at both sects because of its being common[4].

And during the day the diurnal planets rejoice when they are above the earth, while the nocturnal planets rejoice when they are below the earth. And again, during the night, the nocturnal planets rejoice when they are above the earth, while the diurnal planets rejoice when they are below the earth.

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[1] *dōdekatopia.*

[2] *lampēnē.*

[3] *chairō.* Notice that the planet rejoices at, or takes delight in, these situations themselves—not that it rejoices when it is in these places.

[4] This makes is quite clear the 'occidental' and 'oriental' as used by Ptolemy are closely related to sect. [RH]

45. Concerning Stars under the Beams

Stars are said to be under the beams[1] every time they happen to be under the beams of the Sun, whether they are ahead of it or behind it. One must recognize this from the calculation of the phases.

46. Concerning the Years of the Centers and Post-ascensions and Declines

The *Hōroskopos* indicates the first age, the Midheaven the middle age, the setting the final age, and the subterraneous pivot point death and the good or bad repute that arises after death. And again, the decline of the *Hōroskopos* signifies the pangs of childbirth and the things befalling the mother when the child was in the womb; the *Hōroskopos* signifies the moments bringing about the birth and the times immediately after it; and the post-ascension of the *Hōroskopos* signifies the final years of the first age[2].

The decline of the Midheaven signifies the first years of the middle period, the Midheaven the middle years of the middle period, and the post-ascension the final years of the middle period.

The decline of the setting signifies the first years of the final period, the setting itself the middle years of the final period, and the post-ascension the final years of the final period.

The decline of the Anti-midheaven signifies the period before death, the Anti-midheaven the death itself, and the post-ascension the period after death.

Each of these 12 places obtains as its lot the 5 pre-ascended degrees and the 25 post-ascending degrees, if the squares should occur through ninety degrees. But if they should occur with different numbers of degrees, divide the degrees of the square numbers equally into three third-parts, and you would know how many degrees each place of the zodiac has. For example, if the Midheaven should be 96 degrees distant from the *Hōroskopos*, the setting will be 84 degrees distant from the

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[1] *hupaugos.*

[2] Note that the periods of time around birth and death are not evenly distributed amongst the different places, i.e., houses.

Midheaven, and the subterraneous pivot point will be 96 degrees distant from the setting, and the *Hōroskopos* will be 84 degrees from the subterraneous pivot point. From these things you would learn what the twelve-turning[1] has for the succeeding [places], by distributing equally to each place the degrees that are in addition to those of a proper square, beginning the addition from the degrees dividing the birth hour and the 5 degrees that have pre-ascended it[2].

47. Concerning the Signification of the Lots

The Lot of Fortune of the Moon signifies everything about men's bodies, and what they do for their livelihood, and reputations, and the passions of the soul, and companionship.

The Lot of Spirit of the Sun signifies matters concerning the soul, custom, sovereignty, rank, reputation, and religion.

The Lot of the Basis of the *Hōroskopos* is established as a contributing cause of life and breath; for the Basis itself is the giver of breath of the *Hōroskopos*, and signifies bodily matters and sojourns abroad.

The Lot of Nemesis of Kronos is established as a contributing cause of subterranean fates and of everything which is ice-cold, of demonstration, impotence, exile, destruction, grief, and quality of death.

The Lot of Victory of Zeus is indicative of trust, good expectation, contest, and association, and furthermore, of penalties and rewards.

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[1] *dōdekatropos*. Liddell and Scott defines this as the "fixed circle of twelve divisions through which the zodiac is supposed to revolve." But this is just a meaning obtained through context, and does not construct the word for us in such a way as to make this sense through its root meaning. The word literally means 'twelve-turning.' Perhaps it generalizes the idea of a pivot point, where the zodiac is understood to "turn" around every house cusp. *Cf. ektropē* in Paulus p. 75 note 5.

[2] This entire section is found almost verbatim in Porphyry's ***Introduction to the Tetrabiblos***. The question of whether it is in fact taken directly from the ***Thesaurus*** of Antiochus is of some importance; for, it would indicate that this system of place, i.e., house division (subsequently attributed to Porphyry) would go back at least to the second century C.E.

The Lot of Courage of Ares is indicative of boldness, treachery, might, and every villainy.

The Lot of Eros of Aphrodite signifies the appetites and voluntative desires, and the things that arise in accordance with deliberation; it is indicative of friendship and mutual favor.

The Lot of Necessity of Hermes signifies constraints, wars, enmities, condemnations, and all the other restrictive things which are produced in men[1].

48. The Effects of These [Lots]

When the Sun beholds[2] the Lot of Divinity, it makes those who are childless. When the Sun obtains the Lot of Injury, it causes heart damage. When Zeus is regarding the Lot of Divinity, it makes a native who acts as an oracle to the gods and in his dreams, and divine matters will be favorable in every way, even if Zeus should square or oppose it. When the ruler of the Lot of Fortune is under the rays, it causes a violent death in accordance with the nature of the *zōidion* of the Lot of Fortune. If it should escape the rays of the Sun a little, violent deaths will not be the result, but he will wander and be accused of many things. But if benefics should look ahead at it, the death will not be violent, but he will have a mediocre fate. When the ruler of Fortune and of Divinity are under the rays, it will cause violent deaths which are neither good nor base in nature, but always noble when it is upon a pivot point.

If the Lot of Children should come down to nothing[3] in the house of Kronos, and a malefic should behold the Lot, it will destroy the first children. And if the Lot of Children should fall in the houses of Ares, and a malefic should behold the Lot, it will destroy those who were

[1] For the most part, all these entries are nearly word for word identical with the corresponding section in Paulus p. 48.

[2] *epiblepō*.

[3] Reference to the algorithm by which the Lot is calculated, where the counting of the number leaves off at a certain place in the zodiac. *Cf.* Paulus, Chapter 23.

born in the middle. And if the Lot of Children should fall in the houses of Hermes, and a malefic should look ahead at it, it will destroy those who are born prematurely[1].

If the Lot of Divinity should fall in Capricorn, it will make the child forbearing and changeable. But if in Aries, Leo, or Scorpio, it will make him quick-tempered, obstinate. When the Sun beholds the Lot of Fortune and its ruler while being under the rays, it makes those who are abject[2].

If the ruler of the Lot of the Father should be found to be opposite to its own house, where the Lot of the Father happens to be, it says that such are supposititious[3]. When the Lot of Fortune is of the Bad Divinity[4] and beholds the Lot, the figure will be bad, especially if it should be under the rays or should be regarded by malefics.

If the Moon should happen to be upon the Lot of Marriage, and ****[5] should look ahead at the Lot of Marriage by diameter or square, it gives a marriage that is between kinsfolk or even by brothers. If the ruler of the Lot of Marriage should be found to be setting, it says that the marriages happen secretly.

If Kronos should be found to be the ruler of the Lot of Marriage and should happen to be in the setting place, such a woman will be corrupted by an old man. If the Descendent should be found as the house of Kronos, he who has done this is of the father's or mother's

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[1] *mikroteros*. 'Prematurely' is a guess at the meaning.

[2] *ekptōtos*. Or possibly banished.

[3] *hupobolēmaios*. This word is especially used in reference to situations in which an illegitimate child replaces a legitimate one or takes on the proper role of one. The English word used here has the same meaning. One could possibly substitute the phrase 'possibly spurious' for 'supposititious.' In other words this placement of the lot of the father indicates that one may be illegitimate. [RH]

[4] twelfth house. [RH]

[5] Planetary name omitted in text.

family, or is even a divine[1], and such a one will not be a stranger. If the ruler of the Lot of Marriage should be setting, the man is more undistinguishable and does this in secret. But also examine the phases of the stars, whether or not they are exalted or depressed, and thus tell the corrupters, whether they are exalted or depressed in fortune. If Zeus should be found as the ruler of the Lot of Marriage, and it should be setting, he who has done this will be from the family[2], and will be rich or famous. If Aphrodite should be found as the ruler of the Lot of Marriage, and should be found in the setting pivot point, it signifies that this happened by deceit and laughter. If Ares should look ahead [at it], he who has done this has come to judgment for his attempt.

If the Lot of Marriage should happen to be where Aphrodite is when Hermes is marking the birth hour, or it is upon a pivot in a masculine *zōidion*, it will produce pederasts. If Hermes should look ahead at the Lot of Marriage, it will cause the same. And if Hermes should happen to be in a masculine *zōidion* when it is regarding the Lot, it will cause sexual intercourse with males. But if Hermes should be found in a feminine *zōidion* while it beholds the Lot of Marriage, he will have unnatural sexual intercourse with women.

If you should find the ruler of the Lot of Brothers in the *Hōroskopos*, say that such a one is of the same blood. If the ruler of the Lot of Brothers should fall in a bi-corporeal *zōidion*, say that such a one also has other brothers from another man or from another mother. And as I see it, if, for example, the Lot and its ruler should fall in a feminine *zōidion*, say that the brother is from another mother; but if in a masculine *zōidion*, from another father.

If the Lot of Fortune should fall in a masculine *zōidion*, it destroys the father first; in a feminine *zōidion*, the mother, according to Dorotheus. If Kronos should hurl his rays[3] first upon the Lot of the

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[1] *theios*. Probably not a god, but someone under divine protection, such a priest.

[2] *genos*. Not necessarily immediate family, but family in the broadest sense of one's relatives.

[3] See section I.21 on 'hurling of rays.' [RH]

Father either by figure or by going along side it[1] it destroys the father first; but similarly, if it should regard the Lot of the Mother, it destroys the mother first. If a malefic should regard the Lot of the Father or of the Mother, it says that it is the one to be destroyed first.

49. Concerning the Final and Least Years

Of the Sun, 120 years; one twelfth being 10 years. Of the Moon, 108; one twelfth being 9. Of Kronos, 57; one twelfth being 4 9/12. Of Zeus, 79; one twelfth being 6 7/12. Of Ares, 66 years; one twelfth being 5 1/2. Of Aphrodite, 82; one twelfth being 6 10/12. Of Hermes, 76; one twelfth being 6 1/3.

Of the Sun, 19 years; one twelfth being 19 months. Of the Moon, 25 years; one twelfth being 2 1/12. Of Kronos, 30; one twelfth being 2 1/2. Of Zeus, 12 years; one twelfth being 1. Of Ares, 15 years; one twelfth being 1 1/3. Of Aphrodite, 8 years; one twelfth being eight months. Of Hermes, 20 years; one twelfth being 1 8/12.

50. How One Should Learn the Additions of the *zōidia* and the Hours of the Zones

For example, since in the third zone the greatest of its times (that is from Cancer to Sagittarius) becomes 210 years, and the least of its times (from Capricorn to Gemini) is 150 years—if then I should divide these by 15, which are the equipartite hourly times, the greatest day is of 14 equipartite hours, the least of 10 equipartite hours. We will then take one sixth of each of the greatest and least times. The greatest of the times, 210 years, then becomes 35; the least of them becomes 25. The remainder then is 10. One third of these is 3 1/3, which is the variation of each *zōidion*. You will know it in the same fashion for the other zones as well.

[1] *parembasis*. It is not clear whether this simply means conjunction here. The root *'embasis'* is also used by other astrologers for an ingress.

51. Concerning the Greatest and Final Years of the Recurrences of the Seven Stars

Kronos makes its longest recurrence through 265 years; Zeus through 427 years; Ares through 284 years; the Sun through 1461 years; Aphrodite through 1151 years; Hermes through 480 years; the Moon through 25 years.

The cosmic recurrence comes about through 175 myriads and 3005 years[1], and then the conjunction of all the stars at the 30th degree of Cancer or the 1st degree of Leo, and the completion occurs. The deluge happens upon Cancer, [in part of the cosmos].

52. Concerning Stars Unconnected to the Lights

When the Moon happens to be unconnected[2] to the Sun, it produces separation or inconstancy of the parents, and makes them foreign to one another[3]. When the Moon happens to be unconnected to Kronos, [*from the heritage of good births on the one hand, but a cause of impediments and afflictions on the other*]. When the Moon happens to be unconnected to Zeus, it makes those whose work is in vain, who are base, and weaker in their lives. When the Moon happens to be unconnected to Ares, it makes those who are mediocre, cowardly, inactive, and have an aversion to their parents. When the Moon happens to be unconnected to Aphrodite, it makes those who are graceless and incompetent at marriage and sexual pleasures. When the Moon happens to be unconnected to Hermes, it makes those who are more impractical and more unintelligent. I say these things for all the figures of like-engirding, equally ascending, and equally powerful *zōidia*.

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[1] 1,753,005 years

[2] *asundetos.*

[3] *allophulia. ?*

53. Effects of the Spear-bearers of the Sun

When Kronos happens to be spear-bearing, it makes the specious and deceitful, and that which is conducive to happiness and many possessions from the father. Zeus makes the just, kindly, and boastful, and the bright, the dominating and very wealthy, and the effective. Ares makes the manly, hot, bold, reckless, violent, terrible, [and the abject in the things being accomplished]. Aphrodite makes the famous and charming, well-skilled, sweet, well-married, and effective. Hermes makes the well-disposed and reasonable and skilled.

But know that if those stars which are spear-bearing for the lights should be declining, when the lights happen to be upon pivot points, they induce those so born to be nothing less than kings and sovereigns. But if the lights are being guarded by spear-bearers while the lights are declining, neither kings nor sovereigns will arise, but they will be friends of these personages. Know that the same is also true for those stars which are spear-bearing out of sect.

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Part II
Second Set of Excerpts[1]

1. Concerning the Applications of the Moon to the Seven Wandering Stars[2]

When the Moon is conjoining Kronos, opposition is encountered for everything. The conjunction of the Moon with Kronos is fine for planting and bloodletting. It indicates impediments[3] in things. Those who drink will not effect purification. Those who are away from home will not come back. And there will also be obstacles for those sailing.

And when the Moon is making a hexagon with it, it is fine for building, the planting of trees, and the sowing of pulses. And it is especially favorable for the builders.

And when the Moon is squaring it, opposition is encountered. Those who are away from home will be taken prisoner; and those who are building will not finish, but the building will fall; and those who are engaged in business will be fined.

And when the Moon is trining it, it is fine for building, the planting of trees, intercourse, and the purchasing of all sort of things.

And when the Moon is making a diameter with it, it indicates oppressions, instabilities. Builders will not finish their building; and those starting a battle will be defeated; and he who has married a women will be quickly divorced.

When the Moon is conjoining Zeus, it is good for everything: for formal demands, social intercourse, and the community of friends, for buildings, consultations with judges, for being away from home, for beneficence. He who commences some affair quickly attains his goal. It is favorable for selling, buying, marrying, association, and simply for everything.

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[1] The numbering in this section has been added for reference purposes by the editor. [RH]

[2] This is a section on Katarchic Astrology or Elections, to use the approximate modern equivalent. [RH]

[3] *empodismos*. Literally, having one's feet fettered.

And when the Moon is making a hexagon with it, it is good for investigating everything, producing[1] everything, consorting with the great, approaching leaders, judges, philosophers, commencing wedding preparations, instructions, arts, activities, contracting for work, and getting friends.

And when the Moon is squaring it, it is fine for everything: for giving, for receiving, for marketing, for actions, for being away from home, for consultations, for approaching judges. And it is favorable for making items of daily life.

And when the Moon is trining it, it is fine for everything: for giving, receiving, being away from home, consultations, marrying, doing favors, buying, selling.

And when the Moon is making a diameter with it, it is good for formal demands, the formation of a friendship and association, companionship of travelers, approaching judges, building a foundation, attending a lecture, starting children in instruction. It is favorable for approaching philosophers and the great.

When the Moon is conjoining Ares, opposition is encountered for everything, and as for him who has wooed or married a women at that time, the woman and the man will meet with a violent death by companions and adulterers. He who has been away from home will be disabled and will not come back; and he who has associated with someone will be turned in [to the authorities] by them.

And when the Moon is making a hexagon with it, it will be good for war, being away from home, planting, for hunting, for anything constructed by fire, for bloodletting, for settling [as in a foreign city], joining the army, making war.

And when the Moon is squaring it, opposition is encountered. He who is away from home will be made to slip, and that which is being built will fall or will be burned up. It is favorable for selling quadrupeds and for drinking purgatives.

And when the Moon is trining it, it is good for military matters and the outfitting of weapons of war. He who carries these remains invulnerable. It is good for the movements of armies and bearing arms, for being away from home, improving buildings, and rebuilding.

And when the Moon is making a diameter with it, it opposes the

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[1] *apoteleō*.

bearing of children. If a woman should conceive[1], she will miscarry But if she should give birth, she will quickly die. He who approaches a judge, will be arrested. He who marries a woman will be unfaithful. It is a fitting time only for the buying of weapons of war.

When the Moon is conjoining the sun, opposition is encountered for everything. It is a fitting time for courts and struggles, and for preserving things underground. There is opposition to getting married and contracts.

And when the Moon is making a hexagon with it, it is good for companionship and services and the commencements[2] of things, and it is good as a kind of beginning[3] for those who make requests, and for going to sea, and for the buying of weapons.

And when the Moon is squaring it, there is opposition for everything, [especially[4]] for the tearing down of buildings, and for the changing of residence.

And when the Moon is trining it, it is good for beginnings[5] and for making treaties, and for consorting with kings and the great, and for requesting what you want, and for contracts, and it is a good starting point[6]for all sorts of deeds.

And when the Moon is making a diameter with it, it opposes requests and receipts. He who marries will be contentious in wedlock, and the woman will be disobedient. Those who go to sea will be in danger.

When the Moon is conjoining with Aphrodite, it is good for

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[1] *sullēphthēi.* One would expect an active verb here instead of a passive, but the context seems to require active voice.

[2] *katarchai.*

[3] *archē.*

[4] We have added "especially" to make it clear that the "opposition" extends to these two matters. In other words it is not a good time to do these. [RH]

[5] *archē.*

[6] *aparchesthai.* This word also means'to offer the first fruits,' or to 'dedicate' something.

everything, for marrying and for making erotic requests of women, and for drinking together, and it is most fitting for contracts for both sides.

And when the Moon is making a hexagon with it, it is good for purchasing things of all sorts, and for listening, and building, and the planting of trees and sowing; and it is most good for showing kindness.

And when the Moon is squaring it, it is good for buildings, for the hunt, for feasting and the companionship of friends, and the learning of all sorts of things, especially of the lyric and shaping arts.

And when the Moon is trining it, it is good for commencements in all sorts of matters, and especially for marriage contracts, and for marketing, and changing residence, and planting and sowing, and for congregating with friends, and for buying quadrupeds.

And when the Moon is making a diameter with it, it is good for beautifying oneself, and making commencements, and revising contracts, for rebuilding homes, and for adornment. It is always fitting for those who live in these houses.

When the Moon is conjoining Hermes, it is good for writings, and the composition of speeches, and the commencement of drawings, and for starting children in instruction, and beginning the logical arts, and it is quite simply suitable for everything.

And when the Moon is making a hexagon with it, it is good for changing residence and for house building, for being away from home, for congregating with auditors [i.e., financial], for selling, buying, making contracts, and for framing proposals.

And when the Moon is squaring it, it is good for riding, chariot races, sending announcments, [for undertaking much in the government], for coming into power, for keeping an eye on public business, for administrating, and for walking without fear.

And when the Moon is trining it, it is good for encounters with esteemed men and those who know, and for starting children in instruction. It is suitable for going to sea, for congregating with the great, with judges, with scholars, for dispatching ambassadors, for selling, buying, and accounting.

And when the Moon is making a diameter with it, it is good for discussions. And they are suitable for making a commencement in every science, for transcribing[1] books, and for buying and selling, for attending to public business, for judging, and for sending things away

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[1] or possibly translating.

to another place.

Whenever the Moon is in the combusted zone[1], from the 20th degree of Libra to the 15th degree of Scorpio, it is not fitting to set ones hand to any matter. For, it is not well disposed, but opposition is always encountered.

Or, whenever the Moon is in a solid *zōidion* (that is in Taurus, Leo, Scorpio, Aquarius, but especially in Leo), it is not fitting to put on new garments; for, the garments will cause sickness in those who put them on.

It is also necessary, for every commencement of every matter, to closely observe the first and eighth hour of the third and seventh day, by means of the malefic stars which are going about and executing at these hours. I means Ares and Kronos, Ares at the first hour of the third day, Kronos at the eighth hour of the seventh day.

2. Concerning the Harmful Degrees of the *Zōidia*

The harmful degrees of the *zōidia* are these: the 18th, 27th, 28th degree of Leo; the 9th, 25th degree of Scorpio; the 1st, 7th, 8th, 18th degree of Sagittarius; the 6th, 7th, 8th, 10th degree of Taurus; the 9th to the 15th degree of Cancer; the 18th, 19th degree of Aquarius; the 26th to the 29th degree of Capricorn. When the Moon is dying[2] in these degrees, it causes injury and suffering for those so born, glaucoma, discharges, dim sightedness, leprosy, swellings in the neck, seizures, and paralysis.

And in addition to these: the mane of Leo at the 27th, 28th degree; the sting of Scorpio from the 6th to the 10th degree, a mixture of Ares and Kronos, and the first part [of what?] a mixture of Hermes; the arrow of Sagittarius at the 6th, 7th degree; the Pleiades of Taurus at the 5th, 6th, 7th degree; the nebula of Cancer from the 10th to the 15th degree; the eye of Sagittarius at the 15th degree; the pitcher of Aquarius from the 16th to the 19th degree; the spike of Capricorn from the 26th

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[1] *kekaumenē zōnē*. This is clearly the *via combusta*.

[2] *lēgō*. The verb means to cease, abate, or break off. We have not seen it used before for the beginning of the New Moon, if indeed that is what it means here.

to the 29th degree[1].

3. Concerning Injuries, Baldness, Gout, Madness, Licentiousness, and other Passions[2]

Leos, Virgos, Scorpios, and Sagittarians become bald or bald on the forehead. Those who have the Lot of Fortune in Sagittarius, Capricorn, Aquarius, or Pisces become gouty or subject to discharges. If it should fall in ***[3] or in Leo, he may die of gout or of fluid annoyances.

If the Moon and Kronos should be marking the birth hour, while Hermes is upon a pivot point, it makes those who are crazed and mentally ill[4]. When Kronos and Hermes should mark the birth hour, and when Kronos should be in the noon place while Hermes is setting, they make those who are deranged[5] and mentally ill.

When Ares and Hermes happen to be upon a pivot point, they make those who make false accusations and those who are perjurers. If the Moon and Kronos should regard[6] each other, they make those who are sordid and wailers.

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[1] There is some discrepancy between these degrees and the degrees given by Anonymous (p. 15).

[2] As said in the translator's preface, all these are written as plurals in Greek: gouts, madnesses, etc. [Additional by RH] 'Passions' here means 'things that one suffers,' not merely 'emotions.'

[3] The glyph for Kronos is found here in the manuscript instead of the glyph for a *zōidion*, i.e., a sign.

[4] The distinction seems to be between those who go into uncontrollable rages (crazes) and those who are mentally damaged or incapacitated in some way.

[5] *paraplēktikos*. Literally, stricken sideways. The word can mean hemiplegic, but metaphorically it means deranged.

[6] The text has *epitheōreō* here, but it is impossible for two planets to look ahead at each other in the technical sense. See section I.20. We have emended it to *theōreō*, or 'regard.'

When Hermes is in aversion to the *Hōroskopos*[1], and makes a seizure[2] of the Moon, if a malefic should be looking ahead at it, it makes those who are smitten by demons[3]. When the Moon has the bond of the Whole Moon[4], it makes those who are possessed and inspired by a god. When Kronos and Ares lie upon the Divinity or upon a diameter with it, they make those who have the divine madness[5] and are in ecstasy.

Both for the Whole Moon and for the conjunction, when the ruler of the Lot of Divinity should be opposite to it, it makes those who are boastful and insolent. When Aphrodite in Capricorn, Pisces, Scorpio, or Taurus is regarded by Kronos or Ares, it makes those who are licentious, who act crazy among women, who are soft, and like women. When the Moon is marking the birth hour and Aphrodite is in the four-footed *zōidia* (Aries, Taurus, Leo, Capricorn), they make women licentious, and make men thieves and foul-doers. When Ares and Aphrodite are of equal degrees, or when they are regarding or opposing in tropical *zōidia* and welcome the twelve-part of each other[6], they make those who are drunkards, adulterers, unreturning[7].

[When Scorpio is dividing the birth hour at 13, 14, 22, 24, 27, 28, and 30 degrees, it makes those who are passionate and licentious. And

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[1] That is, making none of the classical figures, i.e., aspects, with the *Hōroskopos*. *Cf.* Paulus, Chapter 12.

[2] We do not seem to have this defined for us anywhere as a technical term.

[3] It is not clear whether this means possessed by demons or smitten by heaven.

[4] This is a full moon in our terminology. The Greek 'full moon' referred to a moon that was nearly, but not exactly, at opposition. See Paulus, Chapter 16. [RH]

[5] Probably epilepsy. [RH]

[6] Mutual reception is evidently meant.

[7] Not clear. It could be people who do not return, or who do not return things. [RH]

the same is true of the degrees from 12 to 17 of Taurus][1], of Leo from 25 degrees to 30, the 11th and 12th degrees of Capricorn. For all the degrees it is necessary to examine the *Hōroskopos* and the Descendent and Aphrodite and the Moon, the Lot of Fortune and of Eros. And the soft places are the final degrees of Aries, Leo, and Sagittarius. Those who have had their birth hours so marked in these degrees become soft-bodied and practice unnatural vices.

4. Concerning the Star Going About and the One Executing

The investigation of the aforementioned is thus: Those born during the 1st, 3rd, 8th, 10th hours while Kronos[2] is going about are ignoble, liable to injury and violent death. Those born during the 1st, 4th, 10th, 11th hours while Zeus[3] is going about will be leaders, held in esteem, graceful, agreeable. Those born during the 1st, 2nd, 3rd, 6th, 8th hours while Ares[4] is going about will be bilious, high-spirited, hot-blooded, skillful. Those born during the 1st, 2nd, 3rd, 6th, 8th hours while the Sun[5] is going about will be bright, held in esteem, friends to the great, loved by the gods. Those born during the 1st, 2nd, 5th, 8th, 9th, 10th hours while Aphrodite[6] is going about will be practical, charming, agreeable. Those born during the 1st, 4th, 6th, 7th, 8th hours while Hermes[7] is going about will be effective, erudite, intellectual, active.

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[1] The bracketed portion contains several lacunae, and we have conjecturally restored it by comparison with p. 12 of Anonymous.

[2] Saturday. [RH]

[3] Thursday. [RH]

[4] Tuesday. [RH]

[5] Sunday. [RH]

[6] Friday. [RH]

[7] Wednesday. [RH]

Those born during the 1st, 3rd, 5th, 8th, 9th, 10th hours while the Moon[1] is going about will be commanders appointed for great things, those who lead, restorers of the people. Similarly also, for the nocturnal hours. If the ruler of the hours of executing should occupy the region of the Evil Divinity[2], it makes those who are devoured by wild beasts. And if Kronos should be executing while the Moon is opposite, it makes those who have seizures and are possessed by a god[3].

5. Particulars Concerning the Moon

When the Moon occupies the same degree as Kronos or Aries in Scorpio, Pisces, or Cancer, it causes leprosy. The Moon with Kronos and Ares in the latter degrees of the *zōidia* makes those who are lame. The Moon in aversion[4] to the *Hōroskopos* makes the natives simple-minded and out of their minds. The Moon upon a diameter and being a Whole Moon makes those who are abject and unhappy. The Moon and the Sun in the 6th or 12th degree, with Kronos and Ares and Hermes being upon a pivot point, being apart from Zeus and Aphrodite, make dog-men[5] or those who are devoured by dogs. The Moon and Aphrodite together make those who have discharges, those who are soft, and those who have intercourse for mischief. The Moon and Hermes being diametrically opposed make despoilers, liars, those who are greedy. When the Moon diametrically opposes [its own ruler], it makes

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[1] Monday. [RH]

[2] In a natal chart. [RH]

[3] Presumably, all the hours mentioned in this section are seasonal hours, obtained by dividing the entire period of daylight (or night) into twelve equal parts, so that a diurnal hour of the winter is shorter than a diurnal hour of the summer.

[4] That is, making none of the classical figures, i.e., aspects, with the *Hōroskopos*. *Cf.* Paulus, Chapter 12.

[5] The lexicon says that this is a malady in which a man imagines himself to be a dog.

fugitives, wanderers, emigrants. When the Moon is one-third less than full[1] and has rays hurled at it by malefics, it causes and is conjunctive of afflictions.

6. Concerning the Decans that Cause Licentiousness

When Aphrodite occurs in the 1st decan of Aries, it makes those who are licentious, passionate, and those who are mad for men. When Aphrodite is in the 2nd decan of Gemini, it makes those who are lecherous, shameful, and lewd in relation to sexual matters. In the 1st decan of Leo, it makes those who are erotic, ill-married. In the 3rd decan it makes adulterers, those who are rapers of women, those who are made unfortunate by women. In the first decan of Libra, it makes those who are licentious, and mad in their desires. In the 1st decan of Scorpio, it causes mischief from foul-doing women. In the 3rd decan of Sagittarius, it causes misfortune through women, and he will be shameful. In the 1st decan of Capricorn, it makes those who are licentious, foul-doers, and those who perform unnatural acts. In the 2nd decan, it makes adulterers, sodomites. In the 3rd decan of Aquarius, it makes those who are sordid. In the 3rd decan of Pisces, it makes adulterers and those who are mad for sexual intercourse.

The Sun in the 3rd decan of Aries makes those who are soft and licentious, also when it is in the 1st, 2nd, and 3rd decans of Libra, and in the 1st decan of Scorpio, and in the 1st and 2nd decans of Pisces.

The Moon in the 3rd decan of Aries makes those who are soft and licentious and passionate, also in the 3rd decan of Leo, and the 1st decan of Pisces, and the 3rd decan of Capricorn, and the 3rd decan of Libra, and the 3rd decan of Aquarius. If the ruler of the Moon by fixing[2] should happen to be in aversion to it, and the ruler of the *Hōroskopos* should be in aversion to it, he who is born is neither a man nor a beast, but a certain indistinguishable monster. If the malefics should look ahead at the pivot points, that which is born will be one of the deified animals, for example, a dog or a cat. When the benefics should look ahead at the pivot points, while the benefics are in aversion,

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[1] In trine to the Sun? [RH]

[2] *kata pēxis.*

that which is born will be some wild animal.

Kronos in the 3rd decan of Aries, in the 3rd decan of Libra, and the 1st and 3rd decans of Capricorn makes those who are licentious. Also, Zeus in the 3rd decan of Aries, the 1st and 3rd decans of Libra, and the 1st and 3rd decans of Capricorn. Also, Ares in the 1st decan of Aries and in the 1st decan of Capricorn. And the *Hōroskopos* in the 3rd decan of Aries, the 2nd and 3rd decans of Libra, and the 1st decan of Capricorn makes those who are licentious and live luxuriously.

When the Lot of Fortune and the Lot of Divinity and their rulers occur in a licentious *zōidion*[1], they make those who are soft and licentious. The licentious *zōidia* are Aries, Taurus, Leo, Capricorn, Pisces in part, and Libra. Aphrodite in a masculine *zōidion*, and in the hour or boundaries of Hermes, makes those who are licentious. Aphrodite upon a pivot point and in a feminine *zōidion*, when it is regarded by Ares, rouses desire with a love-charm, and makes those who are agreeable, especially in the evening.

7. Concerning the Calends[2]

If the calends should happen on the 1st day[3], the winter will be advantageous; the spring wet, fertile; the summer, dry; the fall, moderate. Falls from quadrupeds, loss of newborns, minimal blasts of wind.

If the calends should happen on the 2nd day, the winter will be advantageous, great rains and hail; the summer, windy; the fall, wet, early and ready seeds, many fires, many animals, abundance of bees and winged creatures.

If on the 3rd day, the winter will be snowy, fine air, wreckage of

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[1] *Cf.* section I.5. Leo does not occur on that list.

[2] The day upon which the feasts were declared. [Additional by RH] At the beginning of each lunar month (the day of the evening first appearance of the Moon) the schedule of significant events was publicly proclaimed. 'Calend' or 'Kalend' originally has to do with proclamation, but in this context it simply means the 'first of the month' and the additional sense of new moon.

[3] Presumably Sunday. See next note.

most [ships], much sickness, violent death; the spring, wet; the summer, fine; the fall, dry, destruction of females.

If on the 4th day, the winter is temperate, fruit trees are grafted; the spring, wet; the summer, dry, the destruction of newborns.

If on the fifth day, the season is burdensome; the summer, fine; the fall, wet, much grain, and the destruction of the heads of state.

If on the sixth day, the winter is severe, a little disturbing thunder; the spring, wet, snowy and with hail, much grain, trouble with the eyes, mortality of infants.

If on the sabbath[1], the season will be much affected [i.e., disturbed]; the spring, cold; the summer, wet, a few winds, edible fruits on the trees; the waning season, dry, destruction of animals, the rushing of rivers and streams from much rain[2].

8. Concerning the 7 Wandering Stars in Summary

Kronos is said to rule over temporal matters, fluidity, and cooling. When it is well-figured, it benefits those who are being born, and it apportions out increase to them. When it is ill-figured, it induces mishaps. It is called Phainon.

Zeus is said to rule over magnificence and reputation and dignity. It is called Phaethon.

Ares is the color of fire, and it rules over the blood in us, and the procreative appetite, and is a cause of anger and desire and courage. It is called Puroeis.

The Sun rules over breath and soul and motion.

Hermes, in as much as when it is applying to the Sun it sees more rarely, rules over practical wisdom and speech and understanding and

[1] A previous reference on page 44, indicates that the days of the week are as we would expect, Sunday = 1, Monday = 2, Tuesday = 3 etc. Therefore, the fact that the sabbath falls on the seventh day (Saturday), and that the term 'sabbath' is even used, raises some interesting questions. Has this passage been edited by someone influenced by Judaism? Is this passage an interpolation? Was Antiochus Jewish? We have no way of knowing. [RH]

[2] In this section some of the seasons are not mentioned for some of the days. This is the case in the original text. [RH]

the like. It is called Stilbon.

Aphrodite, when it is lying beside the Sun, having magnitude, rules over comeliness and purity and affection and erotic love. It is called Phosphoros.

The Moon, which is nearer to the earth, admitting the effluences of the stars above it, and administering to the region around the earth, rules over the entire human body. It makes 7 phases with the Sun.

That the planets, as the stars in the belt of the zodiac which are being carried in a helical[1] manner, are carried and make 4 figures. 1st, when they are descending from the uppermost segment [of the helix[2]], they are said to depress their height. 2nd, up to the lowermost segment, when indeed they are said to depress their depression. 3rd, when they are ascending from the lowermost segment of the depression to the middle, when they are said to heighten their depression. 4th, when they are ascending from the middle to the uppermost segment, when they are said to heighten their height.

One must know that the Moon, when it is running up the helix, passes through 11 degrees in one day. But when it is running down the helix, it passes through 14 degrees in the same interval[3]. Whence, it is said to make two escapes from bondage: the one, whenever it begins to be depressed from the highest [point], which are seen to be difficult and uncertain figures for a birth; the other, when it is going up through the

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[1] This is not a typographical error for heliacal. The word 'helix' appears later in this sentence. See the next note. [RH]

[2] The "helix" probably arises in the following manner. The basic rotating motion is the diurnal rotation. As each planet moves up and down in declination, it makes a fine helix, i.e., one with the individual passes very close together. Basically this whole section can be regarded as a description of motion in declination and its four phases. The next section on the motion of the Sun with the same terminology makes it clear that this is what Antiochus means. The motion of the planets is much more complex than that of the Sun. [RH]

[3] Actually the change of speed of the Moon has little to do with its change of declination except when the perigee of the Moon is correctly phased with its nodes. [RH]

middle[1], and then is a difficult time; for, this is the eclipsing place. For, when it comes to be in this place and is making a Whole Moon, the passion[2] of the eclipse appears to persist in relation to our aspect[3].

9. Canon of the 4 Winds and the 24 Steps

For, there is a quadrant for each wind, or 3 *zōidia*, so that there become two steps per *zōidion*. A step has 15 degrees. Twice 15 is 30; behold, 30 degrees are found for each *zōidion*. Then, the Sun goes up in the north from Aries until the beginning of Cancer; throughout this it is said to heighten its height. It comes down in the north from Cancer up to the beginning of Libra; throughout this it is said to be depress its height, since from the highest point it begins to be depressed. It goes down in the south from Libra until Capricorn; throughout this it is said to depress its depression. And it goes up in the south from Capricorn to Aries; throughout this it is said to heighten its depression, since it begins to be heightened from the lowest point. It is clearly so in our inhabited world, but let it be conceived to be the reverse in the opposite region[4].

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[1] almost certainly the ecliptic. This passage refers to the Moon passing through its nodes. [RH]

[2] *pathos.*

[3] *opsis.* We do not mean astrological aspect here, but one's countenance or look.

[4] Throughout this entire paragraph, the words 'heighten' and 'depress' are the same as the technical astrological terms 'exalt' and 'depress.' It is tempting to think that we have here some clue as to the nature of the exaltation positions of the different planets, but we can see no connection at this time.

Appendix — Translation Conventions

The following words consistently translate the indicated Greek word.

ruler, rulership: *oikodespotēs, oikodespoteia*
ruler: *kurios*
master, mastership: *despotēs, despoteia*
-lord: *-kratōr* (as in *horatokratōr*, lord of boundaries)
-steward: *-dektōr* (as in *oikodektōr*, steward of the house)

zōidion: zōidion (See **General Note** in Paulus Alexandrinus.)
place: *topos* (See **General Note** in Paulus Alexandrinus.)

sect: *hairesis*
boundaries: *horia*
face: *prosōpon*
trigon: *trigōnon*, i.e triplicity.
house: *oikos*
dwelling: *oikotēr*
exaltation: *hupsōma*
depression: *tapeinōma*

figure: *schēma*
to figure: *schēmatizō*
to configure: *suschēmatizō*
to come to the attention of (by application, etc): *hupodedeiktai*

to contemplate: *theōreō*
to regard: *epitheōreō*
to scrutinize: *katopteuō*
to testify or bear witness to: *epimarturō*

All four of the above words appear to refer to aspect relationships. The words *theoreō* and *katopteuō* refer to aspects in either direction, i.e., into preceding and succeeding signs. However, *katopteuō* seems to have a negative overtone suggesting that it refers particularly to difficult aspects. The word *epitheoreō* is limited to aspects into the succeeding signs but, like *theoreō*, can refer to both difficult and good aspects.

hōroskopos: hōroskopos
to mark the birth-hour: *horoskōpeō*
to divide the hour: *Hōronomeō* See the **General Note** to the Anonymous.
midheaven: *mesouranema*
to culminate: *mesouraneō*

pivot: *kentron*
pre-ascension: *proanophora*
post-ascension: *epanophora*
decline: *apoklima*

rise: *anatellō*
set: *duneō*
co-rise: *paranatellō* See **General Note** in the Anonymous.
ascend, (of nodes): *anabibazō*
descend, (of nodes): *katabibazō*
contact: *kollēsis*
application: *sunaphē*
separation: *apporoia*

circumambulation: *peripatos*

degree: *moira* (See **General Note** in Paulus Alexandrinus.)
monomoiria: monomoiria (See the sections in Paulus Alexandrinus on *monomoiria.*)

crisis: *klimaktēr*

to take delight in, rejoice: *chairō.*)
to have dealings with: *chrēmatizō*

Such dealings evidently include any or all of the administrative or governing functions (i.e., dispositions) performed by the planetary ruler. master, lord or steward. Possibly the planet's role as spear bearer, and any configuration it enters into.

illustration: *hupodeigma*

A somewhat irregular word for 'example', that has just a trace of 'sign' or 'token.'

image: *eikōn*

Another irregular word for example that may have the sense of a visualization.

occupancy: *Epochē* See the **General Note** in the Anonymous.

under bond: *sundesmos.*

Literally, that which ties together. Evidently a more general kind of connection than conjunction *(sunodos).* See Paulus, Chapter 35.

commencement: *katarchē*
beginning: *archē*

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